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Notes

[Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.]

THE GENITIVE CASE WITH *CURARE*

The recognition of the construction of the genitive with *curare* is based solely upon the interpretation of two passages in Apuleius. A consideration of these passages will, I believe, show that the genitive in both instances can with greater plausibility be otherwise explained.

The first passage (*Met.* v. 2), "nec corporis curatae tibi regales epulae morabuntur," is thus translated and explained by Purser in his edition of Cupid and Psyche: " 'and when you have prepared yourself (got yourself ready) a splendid banquet will be served you without delay.' *Corporis* is genitive of respect governed by *curatae*; lit. 'properly cared for in respect of body.' This genitive is common after adjectives. It is rare after verbs. . . . An exact parallel to the genitive after *curare* is found in chapter 4, 'novam nuptam interfectae virginitatis curant.' "

Were it not for the construction attributed to *curare* in this last passage it is probable that one would be content simply to say that *corporis curatae*, "cared for of body," is an Apuleian extension of the common construction of genitive with adjectives. Such an explanation in view of Apuleius' bold use of the construction elsewhere would be quite justifiable.

The complete sentence of which a part is cited at the end of Purser's note reads thus: "Statim voces cubiculo praestolatae novam nuptam interfectae virginitatis curant." *Novam nuptam* is construed as object of *praestolatae* and *virginitatis* as genitive with *curant*. I suggest that the more natural interpretation would be to construe *praestolatae* absolutely (a use frequently met with in Apuleius) and *novam nuptam* as object of *curant*. *Interfectae virginitatis* would therefore be a genitive of characteristic modifying *novam nuptam*. Apuleius is particularly partial to the construction of genitive of characteristic.

My conclusion is that in Latin there is no such construction as genitive with *curare*.

J. B. PIKE

UNIVERSITY OF MINNESOTA

THE *MENTE* ADVERB IN VIRGIL

In an interesting and important article in *Classical Philology*, V, 83-96, Professor Shorey discusses a Greek analogue of the Romance adverb. The analogue is found in a number of phrases of modality containing *φρήν* or other words of about the same general significance as *animus* and *mens* in Latin.

precedes it. Does that not indicate that this order, in which the noun is practically a suffix, was the one that came most readily to the Roman popular tongue? In the two exceptions, both in the *Culex*, metrical considerations may have determined the inversion. The youthful Virgil, we may suppose, was not completely—*totamente*—master of his technique. And if we recall that the suffix *mente* is still slightly independent in modern Spanish, it cannot be surprising that it was not yet wholly dependent in the time of Virgil.

If the *tam nulla mente* of the last verse gives us pause, we have only to translate “so brainlessly,” and be quite at ease.

MAX RADIN

UNIVERSITY OF CALIFORNIA
BERKELEY, CALIFORNIA

ILIAD xxiii. 670 ONCE MORE

While writers on the Greek genius complacently develop the commonplace of the greater complexity of the modern mind, more errors arise from failure to understand the subtlety of the psychology even of the primitive Homer than from any other single source. The difficulties discovered by philologists in *Iliad* xxiii. 670 are a typical example.

ἦ οὐχ ἄλῃς ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν
ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.
ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται.
ἀντικρὺ χροῖα τε ῥήξω σὺν τ' ὅστέ' ἀράξω.

There is no problem if we once perceive that the boxer Epeius is soliloquizing for all the world like an old woman in George Eliot “in a hurt and argumentative tone of voice.” His speech is a humorous character study. He has long been “sore” because of his inferiority in battle and relative obscurity. Now is his opportunity for boastful self-affirmation. “Isn’t it enough,” he begins, complaining of destiny and mankind, “that I am a second rater in battle—men have divers gifts—¹ but is somebody going to try to take from me the first prize in boxing? I’ll push his face in for him.” That is the tone and the psychological logic of the passage.

Without wishing to dogmatize on what at first glance might seem a matter of opinion, I am inclined to think that Homeric usage hardly allows any other interpretation. There is, of course, no difficulty about μάχης ἐπιδεύομαι, which the parallels cited in Leaf amply justify in the sense assumed. The phrase ἦ οὐχ ἄλῃς occurs in this position about five times in Homer, never I think in the expression of a merely logical sufficiency, always in the injured protest against the suggested cumulation of one wrong or outrage by another. In *Iliad* v. 348 Diomedes shouts to Aphrodite: “Isn’t it bad enough that you beguile women? Would you also meddle with war?” In xvii. 450 the indignant and pitying Zeus soliloquizes, “Isn’t it enough that Hector has the

¹ Cf. Dogberry’s “Gifts that God Gives” with *Iliad* iii. 65 and xiii. 730.